

LXVI.

MEMOIRS

OF

LITERATURE.

MONDAY, June 18. 1711.

A DIALOGUE of Laurentius Valla, with some Additions of Theodicæus: Being the Last Extract of the Essay upon the Goodness of God, the Free-Will of Man, and the Origin of Evil.

THEODICÆUS being willing to give the Readers as clear a Notion as he could of some Matters, that are very difficult, and to express his Thoughts in the most popular manner, thought fit to insert this Dialogue in his *Essay*, and to make some Additions to it. This Piece may be look'd upon as a Supplement to my last Extract †; and I take it to be very proper to make the Conclusion of my Account of *Theodicæus's* Book.

Laurence Valla writ Four Books concerning Plesure and True Good, (*de Voluptate & vero Bono*), and a Dialogue concerning Free-Will; whereby he made it appear that he was no less skill'd in Philosophy than in Philological Learning. Those Four Books were written against the Four Books of *Boethius de Consolatione Philosophiæ*; and the Dialogue was compos'd against the Fifth Book of that Author. A Spaniard, call'd *Antony Glarea*, desires *Valla* to clear some Difficulties relating to Free-Will. He says, that Human Liberty is little known, tho' the Knowledge of it be of the greatest Importance, because Justice and Injustice, Rewards and Punishments, both in this World and after this Life, entirely depend upon it. *Valla* answers him, That such an Ignorance ought not to make us uneasy, since it is the Fate of all Men; and that it were as unreasonable to complain of it, as to complain that we have no Wings like Birds. Whereupon the Two Interlocutors proceed in the following manner.

Antony. I know you can give me those Wings, like another *Dædalus*, to get out of the Prison of Ignorance, and to rise to the Region of Truth, which is the Native Place of Human Souls. I am not satisfied with the Books I have read: The famous *Boethius*, who is generally approved, did not answer my Expectation. I question whe-

ther he understood what he says of the Divine Understanding, and of Eternity; and I should be glad to know, what you think of his Way of Reconciling God's Prescience with the Free-Will of Man.

Laurence. I am afraid of displeasing several Persons, if I undertake to confute that Great Man. However, I am willing to comply with your Desire, upon Condition that you will promise me. —

Antony. What?

Laurence. That when I have given you a Dinner, you will not expect a Supper: I mean, that you will be contented with my Answer to your Question, without proposing another.

Antony. You may rely upon my Word for it. Herein lies the Difficulty: If God foresaw the Treachery of *Judas*, his Treachery was necessary; it was impossible for him not to betray his Master. No Man is obliged to do a thing, that is impossible; and therefore *Judas* was not guilty of a Sin, and deserved no Punishment. Which is inconsistent with Justice and Religion, and destroys the Fear of God.

Laurence. God foresees a Sin, but does not force a Man to commit it: Sin is voluntary.

Antony. Such a Will is necessary, since it was foreseen.

Laurence. If my Knowledge is not the Cause of Things past or present, my Foreknowledge will not be the Cause of Things to come.

Antony. This is a deceitful Comparison: Things present or past cannot be changed; they are already necessary: But Things to come, which are mutable of their own Nature, become determin'd and necessary by a Prescience. Let us suppose that a Heathen God boasts of knowing Things to come: I will ask him, whether he knows what Foot I shall set forwards; and then I will do quite contrary to his Prediction.

Laurence. That God knows what you will do.

Antony. How can he know it, since I will do quite contrary to what he says; and, I suppose, he will say what he thinks?

Laurence. You go upon a wrong Supposition: God will give you no Answer; or if he should do it, the Veneration you have for him would move you to do what he says: His Prediction would have the same Effect upon you as an express Order. But we have changed the State of the Question: The Subject of our Discourse is not what God foretels, but what he foresees. Let us therefore return to Prescience, and distinguish between what is necessary and what is certain: It is not impossible, that what is foreseen, should not happen; but it will infallibly happen. I may become a Soldier or a Priest; but I shall be neither of them.

U n n

Antony

† See the last Sheet.

Antony. Here I have you : According to the Rule of Philosophers, whatever is possible, may be consider'd as existing. But if what you call possible, that is, a thing different from what was foreseen, should actually happen, God would be mistaken.

Laurence. I don't take the Rules of Philosophers to be infallible : That which you have mention'd is not exact. Two Contradictory Propositions are frequently possible, and yet both of them cannot exist. But to make the thing clearer, let us suppose that *Sextus Tarquinius* coming to *Delphi* to consult the Oracle of *Apollo*, receives this Answer :

Exul inopsque cades irata pulsus ab urbe.

Poor and banish'd from thy Country,
Thou shalt lose thy Life.

The Young Man will complain of it : *Apollo*, will he say, I have brought you a Noble Present, and you foretel me a very Unhappy Fate. *Apollo* will tell him ; Your Present is acceptable to me, and I do what you desire ; I tell you what will happen : I know Things to come, but I am not the Author of them. Go and complain to *Jupiter* and the Destinies. *Sextus* would make himself ridiculous, if he should still complain of *Apollo* : You will not deny it.

Antony. He will say, I return you Thanks, Holy *Apollo*, for telling me the Truth. But how comes it that *Jupiter* is so cruel to me, as to prepare so hard a Fate to an innocent Man, a Religious Worshipper of the Gods ?

Laurence. You, an innocent Man ? will *Apollo* say. You will be a haughty Man, you will commit many Adulteries, and betray your Country. Could *Sextus* reply, You are the Cause of it, *Apollo* ; you force me to do it by your Foreknowledge ?

Antony. I confess he could not make such a Reply, without being out of his Wits.

Laurence. Therefore the Treacherous *Judas* cannot complain neither of God's Prescience. Thus I have resolv'd your Question.

Antony. You have satisfied me beyond my Hopes ; you have done what *Boethius* could not do : I shall be for ever indebted to you for it.

Laurence. However, let us go on with our Fiction. *Sextus* will reply ; No, *Apollo*, I will not do what you say.

Antony. How ! will *Apollo* say ; I must then be a Liar. I repeat it again ; You will do all that I have said.

Laurence. Perhaps *Sextus* would beseech the Gods to change the Destinies, and to give him a better Will.

Antony. He would be answer'd,

Desino fata Delim flecti sperare precando.

He cannot give the Lie to God's Prescience. But what will *Sextus* say ? Will he not complain of the Gods, and say, I am not a free Agent ; It is not in my Power to practise Virtue ?

Laurence. Perhaps *Apollo* will tell him ; You ought to know, *Sextus*, that the Gods make every Man what he is. *Jupiter* made Wolves ravenous, Hares fearful, Asses silly, and Lions courageous. He gave you a wicked and incorrigible Soul : You will act according to your Nature, and *Jupiter* will deal with you according to your Deserts ; He swore it by the *Styx*.

Antony. It seems to me that *Apollo*, by excusing himself, makes *Jupiter* worse than *Sextus*. I think *Sextus* might answer him, *Jupiter* condemns his own Crime in my Person ; all the Guilt lies in him. He might have made me quite another Man ; but being what I am, I must act as he thought fit. Why then does he punish me ? Was it in my Power to resist his Will ?

Laurence. I confess I am puzzled as well as you. I have brought the Gods, (*Apollo* and *Jupiter*,) upon the Stage, to make you distinguish their Prescience from their Providence. I have shew'd that *Apollo*, or Prescience, is not inconsistent with Free-Will ; but I cannot satisfy you about the Decrees of *Jupiter*, that is, about the Orders of Providence.

Antony. You have taken me out of an Abyss, to throw me into a deeper one.

Laurence. Remember our Agreement : I have given you a Dinner ; and you desire I should give you a Supper.

Antony. I perceive your Cunning : You have catch'd me ; You don't deal fairly with me.

Laurence. What would you have me do ? I have given you such Wine and Meat as I can afford : If you desire to have some *Nectar* or *Ambrosia*, you must make your Application to the Gods. That Divine Food is not to be found among Men. Let us hear *St. Paul*, who was taken up into the Third Heaven, where he saw unspeakable Things : He will use a Comparison taken from a Potter ; He will say that the Ways of God are incomprehensible, and admire the Depth of his Wisdom. However, it will not be improper to observe, that the Question is not, Why God foresees a thing ; for the Reason of it is plain, viz. because it will happen : But the Question is, Why he orders it so ; why he hardens some, and shews Mercy to others. We don't know what Reasons he has for it ; but his infinite Wisdom and Goodness are sufficient to make us judge that they are very good. And because he is also infinitely Just, we ought to acknowledge that his Decrees and his Operations do not destroy our Liberty. Some pretend to give a Reason for it : They say we are made of Clay, of a corrupt and impure Matter. But tho' *Adam* and the Angels were made, as it were, of Silver and Gold, they sinned as well as we. Men are sometimes harden'd after they have been regenerated ; and therefore we must look for another Cause of Evil. I doubt whether the Angels themselves know it : They are nevertheless happy, and continue to glorify God. *Boethius* took more care to consult Philosophy than *St. Paul* ; which is the Reason why he has been so unsuccessful. Let us believe Jesus Christ ; He is the Virtue and Wisdom of God : He teaches us that God is the Saviour of all Men, and does not desire the Death of a Sinner. Let us therefore trust to God's Mercy, and endeavour not to render our selves unworthy of it by our Vanity and Malice.

THIS Dialogue (says *Theodorus*) is very fine, tho' there are some Things amiss in it. The greatest Fault lies in this : The Author cuts the Knot, and seems to condemn Providence under the Name of *Jupiter*, whom he makes almost the Author of Sin. Let us therefore go on with the Fiction. *Sextus* leaves *Apollo* and *Delphi*, and goes to *Jupiter* at *Dodona*. He offers a Sacrifice, and then makes the following Complaints. Great God ! why have you condemn'd me to be Wicked and Unhappy ? Change my Fate and my Heart, or acknowledge that you are in the wrong. *Jupiter* answer'd him, if you will give over the Design of going to *Rome*, the Destinies will spin out another Thread for you : You will be Virtuous and Happy.

Sextus. Why should I give over the Thoughts of getting a Crown ? Can't I be a good King ?

Jupiter. No, *Sextus* ; I know better what is good for you. If you go to *Rome*, you are undone.

Sextus being unwilling to renounce the Prospect of a great Fortune, went out of the Temple, and resolv'd to try his Fate. *Theodorus* the High-Priest, who heard the Dialogue between the God and *Sextus*, spoke to *Jupiter* in these Words. Great Master of the Gods ! your Wisdom is adorable. You have convinced that Man that he is in the wrong. He must from this very Time impute his Misfortunes to his depraved Will : He has nothing to say for himself. But your Faithful Worshipers are amazed : They would fain admire your Goodness, as well as your great Majesty : It was in your Power to give him another Will. *Jupiter.* Go to my Daughter *Pallas* : You will learn of her what I was to do.

Theodorus took a Journey to *Athens* : He was order'd to lie in the Temple of the Goddess, where he dream'd that he was transported into an unknown Country. He saw there a bright Palace of a prodigious Extent. The Goddess *Pallas* appear'd at the Door, surrounded with the Beams of a dazzling Majesty,

Qualisque videri
Coelicolis & quanta solet.

She touch'd the Face of *Theodorus* with an Olive-Branch, which

which she held in her Hand. Immediately he found himself able to bear the Divine Splendor of *Jupiter's* Daughter, and to see whatever she was to shew him. *Jupiter*, who loves you, (*said he to him,*) has recommended you to me, that you may be instructed. You see here the *Palace of the Destinies*, of which I am the Keeper. It contains the Representations, not only of what happens, but also of every thing that is possible. *Jupiter* having taken a View of them before the beginning of this World, digested Possibilities into Worlds, and chose the best of them all. He comes sometimes to this Place, and takes a new Survey of Things: He renews his own Choice, and cannot fail to have a Complacency in it. If I speak one Word, we shall see a whole World, which my Father might have produced, containing a Representation of every thing that can be required in it; and by that means one may know still what would come to pass, if such or such a Possibility was to exist. And when the Conditions are not sufficiently determined, there will be many such Worlds different from one another, that will differently answer the same Question, in as many Ways as are possible. You learn'd Geometry when you was a Young Man, as all the *Greeks*, that have a good Education, use to do: And therefore you know, that when the Conditions of a Point, that is required, do not sufficiently determine it, and when they are infinite, all those Points will fall into a Place, as the Geometricians call it; and that Place at least (which is frequently a Line) will be determined. In like manner you may imagine a regular Series of Worlds, each of which will contain the Case in Question, and vary its Circumstances and Consequences. But if you suppose a Case, which only differs from the actual World in one thing, and its Consequences, a certain World will answer that Case. All those Worlds are here, that is, *ideally*. I will shew you some, in which will be found not the same *Sextus*, whom you have seen, (that cannot be,) but some *Sextus's* somewhat like him, who have all that you know already of the true *Sextus*, but not all that is already in him, without being perceived, nor consequently all that will befall him hereafter. You will find in one of those Worlds a *Sextus*, who is very happy, and raised to great Dignities; in another, a *Sextus* contented with a moderate Fortune; and in others, many *Sextus's* of all sorts, and under an infinite Variety of Circumstances.

Whereupon the Goddess carried *Theodorus* into one of the Apartments: When he came thither, it was no longer an Apartment, but a World,

Salemque suum, sua Sidera morat.

By the Order of *Pallas*, *Dedona* appear'd with the Temple of *Jupiter*, and *Sextus* coming out of it. He was saying that he would obey the God. He goes to a City like *Corinth*, situated between Two Seas, where he buys a small Garden: He finds a Treasure under Ground; he grows rich; he is beloved and respected by every body; and dies in a very old Age. *Theodorus* saw his whole Life almost at one View, much in the same manner as if it had been represented upon the Stage. There was a large Volume full of Writings in that Apartment: *Theodorus* could not forbear asking what was the meaning of it? 'Tis the History of this World, of which we are now taking a Survey, *said the Goddess*: 'Tis the Book that contains its Fate. You have seen a Number upon the Forehead of *Sextus*: Look in that Book for the Place it refers to. *Theodorus* look'd for it, and found the History of *Sextus* much larger, than that which he had seen in an Epitome. Put your Finger upon any Line, *said Pallas*, and you will see a Representation of all the Particulars contain'd under the general Words of that Line. He obeyed; and immediately he saw a certain Part of the Life of *Sextus* represented at large. They removed into another Apartment: There appeared another World, another Book, and another *Sextus*. This *Sextus* was coming out of the Temple, and being resolved to obey *Jupiter*, goes into *Thrace*. He marries the King's Daughter, and succeeds him: He proves a very happy King. The Goddess carried *Theodorus* into other Rooms, where he always saw new Scenes.

The Apartments formed a Pyramid: They were finer, and represented finer Worlds, as they stood nearer the top. At last *Theodorus* was introduced into the highest

and the most beautiful, which ended the Pyramid; for that Pyramid had a beginning, and no end. It had a Top, but no Basis; it grew larger without end. 'Tis because (as the Goddess explain'd it) among an infinite Number of Worlds, there is one that is the best; otherwise God would have created none: But every one of them has some under it that are still more imperfect; which is the Reason why the Pyramid descends in infinitum. *Theodorus* coming into that Apartment, fell into a Rapture, and wanted the Help of the Goddess: A Drop of a Divine Liquor was put upon his Tongue; by which means he came to himself again. His Joy was inexpressible. We are in the World which does actually exist, *said the Goddess*: See what Happiness *Jupiter* designs to bestow upon you, if you continue to serve him faithfully. There's *Sextus* such as he is, and such as he will be. He is coming out of the Temple full of Anger; he despises the Admonition of the Gods. You see him go to *Rome*, where he occasions great Disorders, and ravishes the Wife of his Friend. He is expell'd with his Father, beaten, and reduced to the last Extremity. If *Jupiter* had placed here a *Sextus* happy at *Corinth*, or King of *Thrace*, it would be a different World from ours.

But *Jupiter* could not fail to chuse this World, which ends the Pyramid, and exceeds all other Worlds in Perfection. Otherwise he would have acted contrary to his Wisdom, he would have banish'd me, who am his Daughter. You see that my Father did not make *Sextus* wicked: He was so from all Eternity; he was always so without ceasing to be a free Agent: *Jupiter* has only brought him into Existence, as making part of the World, which his infinite Wisdom moved him to create. The Crime of *Sextus* will occasion great Things, the Liberty of *Rome*, a glorious Empire, that will afford great and noble Examples. But this is nothing, if compared with this whole World, the Beauty whereof you will admire after this Life in a more happy State.

At that very Moment *Theodorus* awakes: He returns thanks to the Goddess, and acknowledges the Justice of *Jupiter*. Being sensibly affected with what he has seen and heard, he continues to discharge the Duties of a High-Priest, with all the Zeal of a true Servant of God, and all the Cheerfulness that a Mortal is capable of.

II.

ANTIQUITATES RUTUPINÆ.
Authore JOANNE BATTELY, S.T.P.
Archidiacono Cantuariensi. Opus Posthumum. Oxoniæ. E Theatro Sheldoniano, A. D. MDCCXI.

That is, *The Antiquities of Richborough, formerly call'd Rutupia. By JOHN BATTELY, D.D. Archdeacon of Canterbury. A Posthumous Work. Oxford. Printed at the Theater in the Year 1711. and sold by R. Knaplock, in St. Paul's Church-yard, and Jonah Bowyer, in Ludgate-street. In 8vo. Pagg. 92. with several CUTS.*

THIS Book is written by way of Dialogue; which, besides the Beauty of the Style, does not a little contribute to make the Reading of it very entertaining. Though the Subject is not susceptible of many Ornaments; the Author has given such an ingenious Turn to the several Parts of his Dialogue, that it will be read with great Satisfaction. It appears from this Work, that the late Dr. Battely was a very Learned Man, and well qualified to write upon the Antiquities of Great Britain.

The

The Author having a considerable Collection of Medals, Rings, Urns, &c. dug out at Richborough and Reculver†, undertook to enquire into the Origin of those Two ancient Towns, and to explain several curious Pieces lodged in his Cabinet. I shall only give a general Notion of the most Remarkable Things contain'd in his Book. 1. He describes the Situation of the ancient Port of Rutupia, and offers some Reasons to prove that the Valley or Plain, which reaches from Richborough to Reculver, was formerly under Water, and Navigable. 2. He makes a curious Observation upon the *Lapsus tituli*, and shews that it was *Stone-end* in Kent. 3. He gives a Description of the Roman Camp at Rutupia, part of which is still to be seen. 4. He discourses of the Antiquity of Regulbium, of its Situation, its Camp, &c. 5. He undertakes to prove that *Cæsar* landed near Rutupia, and set out from Bologne. 6. The Author gives us his Thoughts

† Formerly call'd Regulbium.

AMSTERDAM.

WE have received a New Edition of M. le Clerc's Philosophical Works, publish'd at Leipzig by M. Jenichen; with a Preface, wherein that Professor gives a short Account of the Author's Life and Writings. M. le Clerc finding several Mistakes in that Account, thought it necessary to undeceive the Publick; and therefore he has sent to the Press an exact Relation of his own Life and Studies. It will consist of Ten or Twelve Sheets.

We have also received the following Book printed at Jena.

Mauritii Huselitt, M. D. *Cogitata de Bibliotheca materialium ac auctorum moderno seculo consuecunda ac usurpanda, per Epistolam communicata.*

This is only a Specimen of a Large Work of Dr. Huselitt, who designs to publish an Universal Bibliography, that will contain most Catalogues and Bibliographers, digested into a convenient Order.

WITTEMBERG.

A New Edition of Longinus is lately come out.

Dionysius Longinus ΠΕΡΙ ΤΥΟΤΣ ad fidem Codd. a Jac. Tollio omniforum recensitus, notisque & Schedis B. Fratris auctus. Vitembergæ. 1711. in 4to.

The late M. Schurzleisch did carefully collate Longinus with a MS. of the Ambrosian Library at Milan, and with an old Edition of Paul Manutius, printed at Venice in 1555. which was not consulted by Tollius, nor by any other Editor of Longinus. Those Two Copies enabled him to write several Notes upon that Author, which have been publish'd by his Brother.

ZWICKAU.

M. Blumberg has lately publish'd a Second Book, to prove that the Word MYSTERY was formerly engraven upon the Popes Triple Crown, tho' many Protestant Writers look upon it as an Idle Story.

Christiani Gothulf Blumbergii, SS. Theol. D. & Superint. Cygn. *Veritas Mysteriorum tiaræ Rom. Pontificis olim adscripti, novis aliquot testimoniis asserta, & a contradictionibus aliter sentientium vindicata.* Cygnæ. 1711. in 8vo.

PRAGUE.

FATHER Francis Noel, a Jesuit, is printing a Latin Translation of Five Books written in the Chinese Language, and very much esteem'd in China. The 1st. entitled, *The Doctrine or School of Grown People*, was composed by Confucius. The 2d. written by Tzu Su, Grandson to Confucius, teaches that a Medium ought to be kept in the Practice of Virtue. The Title of it is *Medium Immutabile*.

about the vast Number of Medals, that have been found in England. 7. He makes his Observations upon some Medals of Severus, Carausius, Diocletian, Maximian, &c. upon some ancient Rings, Urns, Knives, Spoons, &c. and particularly upon a Strigilis. Dr. Battely had an antique Spoon, which enabled him to explain an Epigram of Martial*, and a Passage of Pliny†. The Epigram runs thus:

Sum cochleis habilis, sed nec minus utilis ovis: Nuncquid scis potius cur cochleare vocer?

The Figure of that Spoon may be seen in this Book. The Readers will find several other Passages explain'd or illustrated by the Author.

* Lib. XIV. Ep. 121.

† Hist. Nat. Lib. XXVIII. ch. 2.

The 3rd. is a Book of Sentences. The 4th. entitled *Memcius*, or *Mem Tzu*, was written by that Chinese Doctor Three Hundred Years before the Coming of Christ. The 5th. treats of the Duties of Children towards their Parents. All those Books run upon Morality and Politicks. Father Noel has added to them another Chinese Piece, entitled *the School of Children*.

STRASBURG.

M. Lederling has publish'd a new Edition of Brissoni's Treatise de Regio Persarum Principatu, with several Additions.

Barnabæ Brissonii Senatus Parisiensis Præsidis de Regio Persarum Principatu Libri tres, post D. Sylburgii editionem, præter complures sublatis errores, Testimoniorum Græcorum versione Latina auctiores; additis passim observationibus, adjectisque Indicibus, curâ & operâ Joh. Henrici Lederlini Linguarum Orient. Prof. publ. ord. Argentorat. 1710. in 8vo. Pagg. 800.

MODENA.

DR. Francis Torti has sent to the Press a Book entitled,

Therapeutice Specialis ad febres quasdam perniciosas inopinato ac repente lethales, una vero China China peculiari methodo ministrata sanabiles.

The Author publish'd a Specimen of that Book in the Year 1709.

APT in Provence.

OUR Bishop has publish'd an Ordinance of 35 Pages in 4to. whereby he condemns the Theology of M. l'Herminier Doctor of the Sorbonne, as containing several Propositions that favour of Jansenism.

PARIS.

AN Historical and Theological Dissertation concerning Grace, written by the Abbot du Plessis d'Argentré, is actually in the Press at the Louvre.

De multiplici genere divinæ Gratiæ, varique ejus partitione, sum veterum, sum recentiorum Scholasticorum sententiæ, ipsaque testimonia à duodecimo abhinc seculo incunite ad hanc usque ætatem. Auctore Carolo du Plessis d'Argentré. In 4to.

ERRATA.

Pag. 259. col. 1. lin. 8. from the bottom, read acts more violently, according as. Four Lines lower, read Interstitia. Pag. 227. col. 1. lin. 25. read, but not in the Mother's Blood. Pag. 239. col. 1. lin. 5. for the different degrees of it, read, the different degrees of Necessity.